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Parents enraged at decision to shut down school in Jewish area

MONTREAL –

Unless the Montreal school commissioners of the Protestant School Board reverse a decision to shut down an elementary school serving a largely Jewish area, the youngsters will have to be bused to alternate schools when classes open next September.

The 17 year old Merton School – located in the 75% Jewish suburb of Cote St. Luc – is under the jurisdiction of the Montreal school board whose members form part of the Protestant School Board of Greater Montreal.

Parents presently sending their children to the Merton School are enraged by the commissioners' decision to close the school.

"A very reliable source told me that the board had been considering closing the school way back in 1971 – although no parents were brought in until early April when the Home and School Association was notified," said Lyon Cohen, spokesman for the 175 families.

On May 3, the Montreal school board met with parents at the Merton School at a meeting described by Cohen as "angry and hostile.

"At this point," said Cohen, "they wanted to discuss the alternatives for our children, but we wanted to go to the basics of the question – that is, not to have the school closed."

Cohen told The Canadian Jewish News that, on May 15, a meeting with the parents committee was held, with the board reconfirming their decision to close the school.

"They never really listened to what the parents in the area had to say," he added.

The Montreal board believes that the enrolment figures do not justify operating the school, since attendance has declined from 519 pupils in 1962, to 273 in 1971.

John Perrie, director of education for the senior Protestant School Board of Greater Montreal said: "Student enrolment has diminished below the point of no return."

Cohen admitted that the figures are "damning", but he said that one of Quebec's largest home construction firms will have built 1,000 apartment and condominium units within the area of Merton School by 1973.

"We wouldn't pursue the matter," Cohen said, "if it weren't for the fact that 120 units are already built. Of the 68 units already sold, 29 have children who would be attending Merton, and 19 have pre-school age children. This we believe is a pretty good projection of the development in the immediate area."

Cohen said population statistics from the Cote St. Luc City Hall indicate it is the fastest growing suburb in the Montreal Urban Community, and that the only area available for development is the eastern part of Cote St. ted.

He also mentioned that the Eaton Co. recently announced a $15 million shopping centre for the area – "encouraging population growth." (Cont'd on Page 2)

The Canadian Jewish news

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Montrealers participate in sod turning

The sod-turning ceremony for the new $2,100,000 Jewish Community Services building in Snowdon took place last week in Montreal. The centre, three years in the planning, was made possible by a substantial gift from Nathan and Maxwell Cummings, the sale of the present AJCS building and the old Jewish Public Library building. The new centre is expected to be ready for construction by early 1973. Left to right, H.N.Tolchinsky, Robert Cummings, Monty Berger, Maxwell Cummings, Gordon Brown, Rabbi Allan Langner and Boris G. Levine.

Aid Syrian Jews, Canada is urged

By MARK MEDICOFF
CJN Quebec Bureau Chief

An eight-man delegation representing the Canadian Jewish community spoke to External Affairs Minister Mitchell Sharp in Ottawa last week to urge the government to intensify her efforts on behalf of Syrian Jewry both at the United Nations and through other diplomatic channels.

Sharp told The Canadian Jewish News that the two matters discussed at the meeting included the position of Syrian Jewry and the incident at Lod Airport.

The external affairs minister issued a statement on the matter to the general press later in the day.

"On the Syrian Jewry question," he said, "we had quite a long discussion where we expressed our sympathy with the problem, and that we would take, what we felt, would be the most effective measures possible in our hands."

The delegation presented Sharp with a resolution passed recently in Montreal by the U.S. based National Conference of Jewish Communal Service "expressing its deep concern over the continued persecution to which the Jewish community in Syria is being subjected".

Delegation spokesman Saul Hayes said: "There is no question the government is interested in the human rights aspect of the brief we submitted.

"The Canadian influence in the Middle East is rather limited," he added, "but what they can do through channels of quiet diplomacy, they will do."

The brief Sharp received outlined the conditions faced by Jews living in Syria.

A copy of the Consultative Assembly Declaration of the Council of Europe signed by 11 Jewish and non-Jewish British Parliamentarians in support of the Syrian Jewry (Cont'd on Page 2)

Bonds dinner

Israel to revenge massacre: Sharef

By PAUL OGDEN
CJN Staff Reporter

TORONTO –

Israel will not let the killing of Jews go unpunished, declared Minister of Housing Ze'ev Sharef at the Israel Bonds Dinner of State last Monday night.

"We do not accept that Arabs have a licence to kill Jews; we will not allow it," Sharef told the 500 guests assembled at the New Murray House. "As long as the president of Egypt can rejoice publicly over the killings, there can be no peace."

The Arabs, said the cabinet minister, must sit down at the negotiating table and talk with the Israelis, just as U.S. President Nixon did with the Chinese.

"We don't accept that we are illegally in the Middle East. We are legally there forever."

Sharef insisted that "Israel has the human right, as opposed to the political right, to be equal, and not more than equal, among the nations of the Middle East. And we will take them (the Russian immigrants) in. We will take them all in.

"Nobody is left at Lydda airport because he can't find a home," he said.

The housing minister cited statistics noting that 65,000 immigrants will be absorbed during 1972, and that Israel is prepared to absorb 85,000 in 1973.

"If there are 100,000 immigrants next year, we will have to change our plans, but we will not turn them away."

He said that Israel would not repeat the situation of the early 1950's when Israel was absorbing 250,000 immigrants each year.

"We will do it, and you will pay for it," he told his audience.

Sharef compared the Jewish people to other peoples. He noted that the majority of the Irish live outside of Ireland, the majority of Italians outside Italy and the majority of Greeks outside Greece, but no national group other than the Jews has established the partnership with their motherland that the Jews have established with Israel.

"This partnership is our source of strength and our special status," he said.

In an interview with The CJN, the Israeli housing minister admitted that there was tension over immigrants getting housing immediately, while established families had to wait for housing.

"We are now trying to supply young couples and big families with better housing," he said. "In the late 60's we were building about 2,500 units a year for young couples, but we are now building between six and (Cont'd on Page 2)

Wolfson urges support of Appeal

TORONTO –

The Toronto Jewish Community must mobilize to increase its contributions to the United Appeal by at least 20% this year to assure that the vital social and recreational facilities provided by its agencies can be continued, Harry L. Wolfson, president of the United Jewish Welfare Fund of Toronto, declared this week.

Wolfson was commenting on the announcement that the United Appeal plans this year to "close the gap" between the $14,120,000 – the budgeted needs of the member agencies – and the amount collected in 1971. This means raising almost $2 million more than last year. Last year's campaign fell short of its target by $500,000, which had to be drawn from reserves to cover the financial needs of the agencies.

Wolfson pointed out that Jewish communal agencies received a total of $846,711 from the United Appeal in 1972 and require at least 20% more for 1973. The agencies: Jewish Family and Child Service, Jewish Home for the Aged-Baycrest Day Care Centre, Jewish Vocational Service, YM-YWHA, Mothers and Babes Summer Rest Home, Toronto Hebrew Re-Establishment Services and Council of Jewish Social Service Agencies.

For the first time, Wolfson said, the United Appeal "is definitely seeking to raise the amount of money that is necessary to provide for the minimum needs of its beneficiary agencies, so that they may be able to provide their services at least to the present level.

A pre-canvas is now in progress of members of the boards of all the Jewish beneficiary agencies. Wolfson said they must set the pace for the 1972 campaign, which opens officially in September.

Norman M. Paton, the 1972 campaign chairman, emphasized that the $14,120,000 required "is the amount needed to provide for the real needs of the agencies. Each agency's budget has been screened and validated."

He added that "if we are to raise the necessary dollars, a 20% increase in contributions is required over last year. A number of the largest corporations have already committed themselves to increase their corporate gift by 20%. This leadership and commitment must be extended to all businesses, to all organizations, to the professions and to all individuals in the community."

The United Community Fund was most helpful in starting the Baycrest Day Care Program, which it now assists in its financing, said president Abe Levine. "The Jewish Home for the Aged and Baycrest Day Care Services receive vital contributions that help us give care to those people who need it (Cont'd on Page 2)

Meir reveals cabinet document

JERUSALEM (JCNS) –

In commemoration of the fifth anniversary of the Six Day War, Israel Prime Minister Golda Meir took the unusual step of reading and releasing the government resolution adopted June 4, 1967, whereby Israel went to war. It read:

"After hearing a report on the military and political situation from the prime minister, foreign minister, defence minister, chief of staff and the head of military intelligence, the government ascertained that the armies of Egypt, Syria and Jordan are deployed for immediate multi - front aggression threatening the very existence of the State. The government resolves to take military action in order to liberate Israel from the stranglehold of aggression which is progressively being tightened around Israel. The government authorizes the Prime Minister and Defence Minister to confirm to the general staff the time for action.

The members of the cabinet will receive as soon as possible information concerning military operations to be carried out. The government charges the foreign ministry with the task of exhausting all possibilities of political action in order to explain Israel's stand and to obtain support from the Powers."

Goldmann cites growing Soviet strength

NEW YORK –

The democratic nations with whom Jewish survival has been bound traditionally are losing their power and influence and Jews must now take into account the growing importance of the Communist bloc and the Third World for their future, says Dr. Nahum Goldmann, president of the World Jewish Congress.

Dr. Goldmann spoke at the opening of the four-day semi-annual meeting of the WJC's Governing Council at the Barbizon Plaza Hotel. Members of the Council representing 17 countries were in attendance.

The most fundamental change affecting the Jewish position in the world, Dr. Goldmann said, is the "regrettable fact that the strength of the democratic countries, primarily of Western Europe and the United States, are losing power and importance compared with their dominant position before World War I."

The Jewish people who gained their emancipation through the action of these countries, he said, have relied primarily on them in trying to live as Jews in the Diaspora. But now, "we will have to take into account two groups which are gaining in importance and will most probably continue to do so."

The Communist world, especially the Soviet Union, Dr. Goldmann declared, has gained enormously in both military and political power and achieved, during the recent summit conference in Moscow, recognition by the United States as an equal super power.

"The growing strength of the Soviet Union is especially important for the Jewish people and Israel because of the position it has gained in the Middle East and the Mediterranean," Dr. Goldmann said. "It has become clear that without co-operation and some understanding between the two super powers, it will be most difficult to reach peace between Israel and the Arab states."

This does not mean that the two powers are able of willing to impose peace on the area, "but they can both influence all the countries involved to end the conflict," he said.

In addition to the importance of the Communist bloc on the world scene, "we have to take into account that more than three million Jews live there, and although there is a chance – and it is hoped – that very large numbers will be allowed to go to Israel, and the demand for this should have priority in our public insistence on their right to emigrate. But it is also clear that a very large part will remain, and everything should be done to facilitate their survival as a distinct Jewish community," he declared.

As for the Third World, Dr. Goldmann said that Jews will have to reckon with it, not because they have any substantial Jewish population, but because it is gaining in importance inside and outside the United Nations through its numerical strength, and the fact that (Cont'd on Page 2)

Israel Housing Minister Ze'ev Sharef lights Menorah of Life

Guard disrupted meetings: Citizen

TORONTO –

The Toronto Citizen, a midtown community newspaper staffed by local newsmen working on a volunteer part-time basis, in a front page article last week claimed that the Western Guard has been responsible for a number of disruptive acts recently carried out against members of Toronto minority groups.

The article said the incidents which include spray can gassing attacks at two meetings, attacks against Blacks, and smashed windows are accompanied by the efforts of two American-based right-wing extremist groups, the Klu Klux Klan and the John Birch Society, to expand their operations into southern Ontario.

According to The Citizen, the first meeting disrupted by the Western Guard, was on April 9 when a dozen members of the group stormed into the Lord Simcoe Hotel and threatened, heckled and gassed a Jewish speaker and members of his audience who appeared to be Jewish.

The Citizen said that, after breaking up the speech by George Reesman, associate professor of economics at St. John's University, members of the Western Guard attached a sign with a swastika, reading, "National Socialism is for the White Man" to a door of the hotel room and left.

Numerically the Guard does not appear to be a very great threat, according to The Citizen. Since they changed their name from the Edmund Burke Society, and adopted a more militant stance, membership has dwindled to 60 people.

Don Andrews, Western Guard leader claims, however, that members of other right – wing groups are "sympathetic" and aid them "morally and financially".

The changing of the group's name coincided with the local appearance of its American counterpart, the (Cont'd on Page 2)

Organizations and People

Beth Tzedec calls special general meeting

TORONTO –

A special general meeting of Beth Tzedec members has been called for Monday (June 19), synagogue president Jack Friedman has announced in a letter to the congregation.

The meeting follows a requisition of more than 50 signators from the Beth Tzedec Parents for Youth and Education which was called to urge a number of constitutional changes and a resolution regarding the use of proxies.

Albert Gellman, president of the parents' group, said his organization, "while originally concerned primarily with education and the educational well-being of the children of Beth Tzedec, now had undertaken to spearhead the movement to bring long overdue reform to various areas of Beth Tzedec".

Friedman, when contacted by The CJN about the special meeting, declined comment, saying "it is an internal matter so far as I am concerned and I don't want to discuss it".

Gellman pointed out in an interview with The CJN that many of his group's proposals are identical with recommendations brought forward by a committee of inquiry established by the Beth Tzedec board of governors in January, 1968, under the chairmanship of Dr. Louis Fine. "For some reason, these recommendations were never acted upon," said Gellman.

Some of the proposed changes recommended in the requisition include a more representative elected voting board with fewer lifetime voters, the right of women to vote and safeguards to eliminate the practice of "secret" and "selective" use of proxies.

Gellman said "the Rabbi Hollander issue represented only one area of deep unrest in this congregation that finally came to the surface. The board of governors has to date failed to recognize that so many congregants of all walks of the synagogue community, while disenchanted, are determined to see that certain positive reforms, so long unattended, will be effected".

Guards

(Cont'd from Page 1)

John Birch Society, and informed sources believe that the spread of the John Birch Society which now has three chapters totalling about 35 people in this part of Ontario, was aided by free access to Edmund Burke Society mailing lists.

Suburban Mississauga seems to be the present stronghold of the John Birch movement in Ontario. Mississauga is the new home of William Schreck, formerly of New Jersey, who is the JBS co-ordinator for Canada. One of the three existing cells of 12 members is also based in Mississauga.

Syrian

(Cont'd from Page 1)

cause was also presented.

The committee gave the external affairs minister a telegram sent to Dr. George Tomeh, permanent representative of the Syrian Arab Republic to the United Nations, expressing satisfaction with the recent release of 11 Jewish prisoners "which we hope is a prelude to the release of others still being held.".

School

(Cont'd from Page 1)

Perrie said, however, that there "isn't any evidence to assume enrolment figures will be reversed.

"Although there are some homes there now," he added, "they are not of the type to produce youngsters to make operating the school viable.

"Close to the area there is a brand new school with better educational facilities able to accommodate 1,000 new students without displacing those already there," he added.

Sending children to another school in the area will require busing, a move parents denounce as "unhealthy, potentially dangerous, and seriously detrimental to a child's education.

"The busing of children is a common phenomenon today," said Perrie, "and in our school system there are tens of thousands of pupils who are being bused without adversely affecting their education, or curtailing their extra - curricular activities."

The most recent episode in the controversy took place last week at a regularly scheduled meeting of the commissioners at the PSBGM headquarters.

A brief the parents presented was furiously debated in what was called "a caustic verbal exchange." The commissioners elected to defer their decision until a meeting with the City of Cote St. Luc is held.

Goldmann

(Cont'd from Page 1)

the Peoples Republic of China has come out of its isolation and is beginning to play a role in international affairs which will grow.

"It is therefore important that these states must be made familiar with Jewish problems both regarding Israel and Jewish life in the Diaspora because of the general significance of their position on many international issues directly or indirectly reflecting on Jewish problems", Dr. Goldmann declared.

He also pointed to a fundamental change of the Jewish position within the democratic states which can have "significant and difficult consequences" with regard to Jewish youth.

"For centuries," he said, "the Jewish people, discriminated against and persecuted, was primarily a non-conformist element in history, opposing the ideology of the majorities among whom the Jewish minority lived, and making a great contribution to history by being in the forefront of all progressive and revolutionary movements in the world.

"This position has changed since the emancipation which integrated Jewish communities practically all over the world on a basis of equality into the life of the majority with the result that the majority of the Jewish people has become conformist, and is participating in and benefitting from the social and political systems of these majorities.

"This represents a basic change in the position of the Jewish people in history," he went on, pointing out that "many of the potentially best of the younger generation are in opposition to the status quo in many countries, and by this fact have become estranged from Jewish life and are indifferent to Jewish survival."

Bonds

(Cont'd from Page 1)

seven thousand annually."

The capital raised by the Israel Bonds Organization goes into Israel's development budget, which includes industrial projects, loans to municipalities, housing, agriculture and schools. No receipts go for the defence budget, he emphasized.

The housing ministry, Sharef explained, finances contractors and builders, arranges land leases and controls the selling prices much like federal and provincial agencies here.

Asked if his government was acting on reports that luxury villas and apartments were being built at the expense of low income housing, the minister explained that a limit on the size of large apartments was under consideration for a one or two year period.

Sharef noted too that Isreali Arabs can also get housing loans through his ministry, although that option was denied Arabs living in occupied territories.

"They are developing very well by themselves," he said. "They have really never had it so good."

Appeal

(Cont'd from Page 1)

regardless of their ability to pay. Like most of the United Appeal agencies, we did not receive what we needed last year. It is most important that we support the campaign as members of the community and are responsive to the immediate needs of the Jewish agencies."

"This will be a most critical year for the United Community Fund," said Henry Goodman, president of the Jewish Family and Child Service. "To meet the minimum requirements of the agencies, a campaign goal has been set at $14,120,000. In the light of the previous years' experiences this is a most courageous step. To reach at least this goal is imperative. It requires the complete support and effort of each member of the Jewish community. It is not enough to give. There must be a complete reassessment of our gift to increase it sufficiently to fulfill our obligations to the community as a whole."

One agency that has a major stake in the success of the upcoming United Appeal campaign is the YM-YWHA.

"For the past three decades the subsidy to the Y has come exclusively from the United Community Fund," stated Y president, John Wahl. "Without this aid the YMHA could not have served the thousands of young people, immigrants, the elderly and the low income families who require scholarships."

The only way the Jewish Vocational Service can expand its counselling service for the growing numbers of young people and adults who need it is through an increased allocation from the United Community Fund. "However, it can do so only if it succeeds in raising more dollars through the United Appeal," said JVS president, Manny Rotman.

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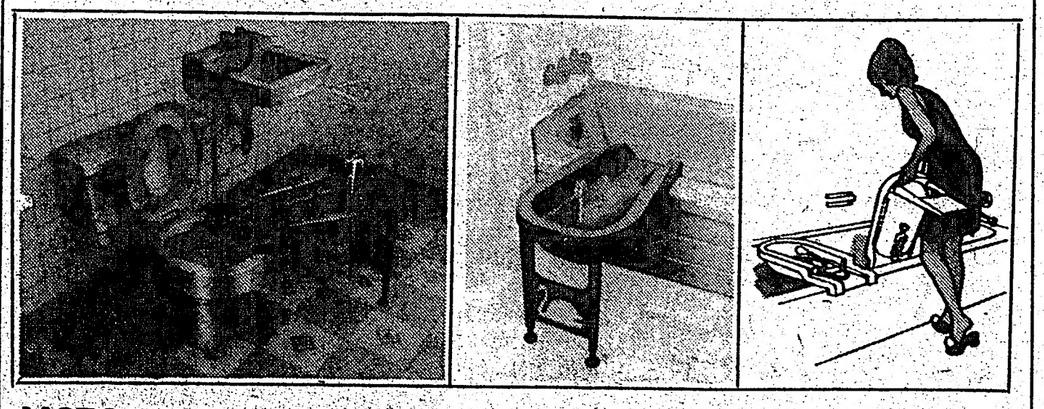
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what's new...

by Miriam Herman

Nathan Rapoport, world famous artist to be guest of United Histadrut.

ARTIST HONORED

The entire Toronto Jewish community will have the opportunity to welcome world-renowned sculptor Nathan Rapoport to this city for the first time. He is to be honored at a public rally, sponsored by the United Organizations for Histadrut on Wednesday, June 21, at 8:30 p.m., at Shaarei Shomayim Synagogue. Mr. Rapoport is famed for his artistic interpretations of the Holocaust (he is a survivor himself) and his recent work, Scroll of Fire, a 16 ton, 26 foot high memorial to the Holocaust stands in the Judean Hills near Jerusalem. It is a gift of the B'nai B'rith World Organization.

JEWISH LIBRARIANS TO MEET

Delegates to the Association of Jewish Libraries annual convention being held at Toronto's Hyatt House June 18-21 will be touring the University of Toronto, Jewish Public, Holy Blossom and Beth Tzedec libraries during their stay here. The conference will be addressed by Dr. Emil Fackenheim on Sunday evening; Rabbi W. Gunther Plaut at Monday's luncheon; Dr. Herbert C. Zafren, director of libraries, Hebrew Union College, at Tuesday's morning session and Dr. Nathan M. Kaganoff, librarian of the American Jewish Historical Society in the afternoon. Rabbi Stuart Rosenberg is the guest speaker at the dinner at Beth Tzedec Tuesday evening.

Montrealer Moses O. Kirsch was one of nine Canadians awarded an honorary membership in the Canadian Red Cross Society for his many years of outstanding service to the society. Presentation was made by Governor-General Roland Michener at a special investiture ceremony at Government House in Ottawa.

RABBINICAL CONVENTION

Over 600 rabbis from every part of the United States and Canada are attending the annual convention of the Rabbinical Council of America in Fallsburg, N.Y. this week. The convention theme is Sociological Changes in America and Their Impact on the Jewish Community. Among the many speakers to address the convention are: Rabbi Joseph B. Soleveitchik, renowned Talmudic scholar; Rabbi Samuel Belkin, Yeshiva University president; Yosef Tekoah, Israel's ambassador to the United Nations; and Rabbi Walter S. Wurzburger, formerly with Toronto's Shaarei Shomayim Synagogue and now editor of Tradition.

INSTITUTE OF JUDAISM

This is the time to register for B'nai B'rith's 16th annual Institute of Judaism sponsored by the Toronto Regional Council. It is set for July 7-9 at the Talisman Resort Hotel, Kimberley, Ont. The theme, Judaism in Three Dimensions, will be discussed in three lectures by Rabbi Zalman Schachter, professor and head of the department of Judaic studies at the University of Manitoba.

WHAT TO WEAR?

To help you solve those summer wardrobe problems Adath Israel Sisterhood is having a poolside tea and fashion show on Wednesday, June 28, at the home of Mrs. Ben Abbott, 1 York Down Dr., from 1-4 p.m. Showings, featuring Sea Queen bathing suits and patio wear, are at 1:30 and 3 p.m. And for your added enjoyment there will be a display of ornamental swimming. Proceeds are for the congregational school.

FUN FOR CHILDREN

Parents take note! Renana Chapter of Hadassah is holding a children's show (with Mr. Dress-Up as special attraction) on Sunday, June 25, at Seneca College on Finch Ave. E. There will be two performances - 10:30 a.m. and 3 p.m. Tickets are available at Eaton's box office, Seneca College or by calling 223-7930 and 223-7124.

CREATIVE LIVING GET-TOGETHER

The Creative Living Club of the National Council of Jewish Women, Toronto section, did their own thing at a pancake brunch (pancakes by Joe and Ray Sadowski) last Sunday. Fay Mosoff, retiring president, directed the meeting. Some of the program highlights were the presentation of past-presidents pins; the installation of new president Lillian Goodman and other officers; presentation of Canadian and Israeli flags donated by Isaac Chernick, Sam Cohen and Max Orlans; music by the Creative Living get-together-sing-along group under the direction of Dorothy Fleishman; and a dramatic reading by Max Ross.

Garbage, rats hamper Jewish schools

From CJN Quebec Bureau

MONTREAL -

Rats, the size of "small alley cats," have been seen scampering from sewers into piles of garbage dumped on a playground near the Jewish People's and Peretz Schools, says the spokesman for the parent's association.

Since the school has a small play area, children normally use the facilities of the City of Montreal playground situated nearby.

The children, however, have been ordered not to use the park, and parents, policing the area, turn away youngsters who wander onto the site.

The garbage pile-up is the residue of a month long strike of the City's blue collar workers, and according to health authorities, the refuse - particularly during the long, hot summer days - threatens to become a health hazard.

"They've got to get the situation settled," said Merle Frankel, the spokesman for the Van Horne branch parents' committee, "and we are protesting the lack of movement between workers and city hall."

Another elementary school, under the jurisdiction of the Protestant School Board, also uses the play area, and the two schools have teamed together to protest the situation.

"One teacher," Frankel said, "has to keep the windows closed because of the fumes, and even then, two kids vomited in class because of the stench."

She said City Councillor Abraham Cohen was told of the pile-up, and he informed the health department which sent down several trucks to cart off some of the sewage.

"There is so much of it," she said, "that the amount of refuse taken away didn't even make a dent."

Frankel said residents of the neighborhood are disposing of garbage that would not ordinarily be picked up by city workers.

"Some people are taking advantage of the strike by throwing out things like mattress springs, and some gardeners are scavenging for 'flats' (used to hold plants or flowers) and emptying their contents right on the grounds.

"The public is not acting in a responsible manner.

The garbage piles up outside of the Jewish People's School in Montreal. Now a health hazard, the garbage is residue of the month-long strike by city blue-collar workers.

Jewish elderly organize

TORONTO -

Jewish senior citizens are becoming activists!

For the first time Toronto's Jewish elderly have organized to demand a better deal and work out their common problems with a view to getting direct action. At a two-day conference held at the North Branch of the YM-YWHA, delegates from the Association of Senior Clubs aired their grievances at a series of workshops and formulated resolutions to be presented to the three levels of government and to various social agencies.

The recently - formed Association of Senior Clubs was organized through the auspices of the Co-ordinated Services to the Jewish Elderly, a division of the United Jewish Welfare Fund. The Association is comprised of 10 organizations: National Council of Jewish Women, both branches of the YM-YWHA, Holy Blossom Temple, Adath Israel Synagogue, Beth Emeth Synagogue, Workmen's Circle Social Club, Baycrest Day Care Centre, Jewish Camp Council and Cranbrook Fellowship Club.

Keynote speaker was Philip Shaposnick, president of the Golden Age Club, which operates under the aegis of the Allied Jewish Community Services of Montreal. He urged his audience not to allow themselves to be treated like children. "Society has patronized you for much too long. There is a tendency to do too much for you without asking what it is you need. Senior citizens have a vital role to play and much to contribute from experiences in handling problems that have existed throughout the ages.

"We have created a gap in family relationships due to the segregation of the elderly from the mainstream of life. We've managed to knock out 4,000 years of our heritage. Jewish tradition has always been practical, it has relied on the counsel of elders to give the past meaning."

Growing old, Shaposnick stressed to his audience, has no connection with the calendar. He cited many areas in which the elderly can utilize their mental and physical capacities.

In Montreal the Combined Jewish Appeal campaign benefits from canvassers recruited from this segment of the Jewish population. In this way they become involved in the future of the Jewish community and the continuous existence of Israel. Some members of the Golden Age Club have become proficient in transcribing English text into Braille for the blind. Many are involved in friendly visiting to shut-ins and others in need of temporary assistance.

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...about people

Dr. Edmond Y. Lipsitz

In working towards the master of education degree in educational administration that he received at a recent McGill University convocation, Dr. Edmond Y. Lipsitz, assistant national director of Keren Hatarbut and director of Camp Massad, did most of his research projects in the field of Jewish education and included a unique study locating leadership and power elite in the Montreal Jewish community.

* * * * * *

Twenty-eight year old Peter Sedlman will be the first Canadian and the youngest artist to have his work displayed at the Galeria Altamira in Quito, Ecuador. This is the first exhibit outside North America for the Montreal-born artist now living in Toronto. The one-man show, under the auspices of the Casa de la Cultura Ecuatoriana, is slated for September.

* * * * * *

Congratulations are in order for David Ephrati, Israeli consul general in Montreal who received an additional personal ranking in the Israeli diplomatic service. Mr. Ephrati was promoted to the rank of minister plenipotentiary.

* * * * * *

Montreal public relations executive Monty Berger has been elected to a second term as president of the Allied Jewish Community Services. Named as vice-presidents were Mr. and Mrs. Lyone Heppner (the first husband and wife vice-presidential team in the 55 year history of the organization). Joe Ain, Hillel Becker and Cecil Pascal. Charles Bronfman was re-elected chairman of the executive committee: Marvin Corber as treasurer and Arthur Roskies as secretary. Mrs. Samuel Bronfman continues as honorary president.

* * * * * *

Other appointments of importance:

- To serve on the 73 member board of trustees of the newly established Institute for Jewish Life of the Council of Jewish Federations and Welfare Funds are Canadians Morley Globerman of Winnipeg; Boris Levine and Manual Batshaw of Montreal; and Rabbi Jordan Pearlson of Toronto.
- As a vice president of the National Federation of Jewish Men's Clubs, Dr. Morton R. Lang of Montreal and as national board members Harry H. Berns and Norman Shapiro of Toronto; and Nat A. Horovitch, H. Bill Rosell and Samuel N. Schacter of Montreal.
- As president of the International Council of Jewish Women, Dr. Rosa de Herczeg of Buenos Aires, Argentina.
- To the board of directors of the Unity Bank of Canada, noted Toronto lawyers Isadore Levinter and his son Benjamin V. Levinter who was elected chairman.
- As president of Toronto's Shaarei Shomayim Congregation, Toronto jeweller Mark Gross.

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Vol XII, No. 75 (696)

Published by The Canadian Jewish News
(A corporation without share capital)
Subscriptions $6 per year, $15 - 3 years.
U.S.A. $8.50 per year, $22.50 - 3 years.
All other countries $12 per year, $30 - 3 years.
Published at 22 Balliol St., Toronto 295, Ont.
Toronto Telephone 481-6434

Quebec Bureau -
5257 Queen Mary Rd., Suite 5, Montreal, Que.
Montreal 481-2731

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The answer

Why not tennis courts, bridle paths for uncompleted Spadina Expressway?

The graded ditch representing the aborted Spadina Expressway is both a symbol and a temptation. As a symbol of the victory of people over the automobile it is tawdry and disfigures the landscape. So long as it remains in its present state it serves to tempt expressway supporters to believe that, by some political miracle, the project can be revived.

It would therefore be best for the provincial and metropolitan governments to join together and announce a new use of the ditch.

The CJN has an important idea it wishes to present in the hope of receiving public support.

First of all, there appears to be a major shortage of tennis courts in Toronto. It takes approximately a two year wait for membership in the clubs that ration access to the courts in our public parks. That is a long time for a 16 year old to wait to play tennis.

Why not have a couple of miles of tennis courts on the flat surface of the expressway? These could be arranged in clusters of five or six in some attractive pattern surrounded by landscaping. In response to the renewed interest in cycling, bicycle paths can wind about the area. This will offer a safe, attractive, flat area for bicycles, free of automobile traffic.

Bridle paths could also line the edges of the former expressway; colorful outdoor restaurants could be scattered through the site.

Normally, municipalities cannot find the money or the land for bold, imaginative recreational projects. Miraculously, the possibility has arisen to create something unique and memorable.

Let us have a joint provincial, metropolitan, urban recreation area; let us pave the Spadina Expressway with tennis courts, bicycle paths, walkers' trails and bridle paths.

The Spadina Expressway can yet be a monument to life.

Grim statement causes concern for world Jewry

The eyes of world Jewry are focussed on the plight of Soviet Jewry and to a lesser extent on the persecution of Jews in Syria. But these are not the only areas with which we should be concerned.

A group of distinguished scholars, constituting a task force on the world of the 1970's, recently reported to the American Jewish Committee on the condition of Jewish communities outside the United States, and it was a grim statement. With the exception of Western Europe, the Jewish communities in other parts of the world, particularly in many Latin American nations, face an uncertain future.

The committee found that Latin American Jews will continue to suffer from confusion of direction and division of counsel, a lack of leadership and economic difficulties. Their troubles have been aggravated by a renewed propaganda campaign by the Arab League which has allied itself with Latin American anti-Semites.

The attack has followed the line with which we are all too familiar; the use of anti-Zionist slogans as a guise for anti-Semitism. It is the line adopted by the Arab propagandists in North America, in Italy and other parts of the world where large Jewish communities exist.

The efforts of Diaspora Jews to aid their brethren in Russia have borne fruit. And the public outcry against Syria's atrocities have resulted in some easing of persectuion. We must not only continue this work but see to it that it is broadened to include those of our faith who face an uncertain and perhaps darkening future in other lands.

The fight for social, political and economic freedom is a never-ending one and we must utilize all our resources, all our energies in its prosecution. To do less is to break faith with those who look to us for succor.

Eager students seeking work

We have three students whom we have hired at The Canadian Jewish News for the summer and they are a delight and an inspiration to our whole staff. But most of all, they are useful.

Their presence allows us to embark on a number of projects we were delaying interminably because our existing staff was extended to its limit. With their help we are thinking up long range projects and engaging in needed research. And, most exciting, they are helping us clean up all the undone details that have been escaping us.

Employers would be wise to follow The CJN's example and hire a few students this summer. Earnest, intelligent and willing, they will do more for your firm than you could possibly do for them. Other employers who have also taken on students have expressed the same enthusiasm.

The Jewish Vocational Service has a special task-force working again this summer to help place students. They maintain a list of employers with jobs to offer and, a registry of students eager to work. They are a great bunch, working hard to repeat their success of last year.

The students are available but more jobs are needed. If you are an employer, do yourself and your company a favor, hire a student for the summer.

Luggage and a little girl's doll lie forgotten on the blood-stained floor of the Lydda Airport Lobby after the recent massacre which claimed a total of 26 lives. (IPPA photo).

Massacre at Lydda airport insane, incredible nightmare

By NECHEMIA MEYERS
CJN Israel Correspondent

I first became aware of the Lydda Airport slaughter shortly before midnight on May 30, about one and a half hours after the bloodbath had taken place. My telephone rang, it was a call from one of the heads of the Weizmann Institute asking me to check on a report that terrorists had opened fire in the airport passenger hall, hitting dozens of people, including our own Prof. Aharon Katzir-Katchalsky.

While the story had not yet broken officially, a quick check with local newspaper contacts convinced me that it was true. I informed the questioner, jumped into my car and raced to the airport.

Like everyone else, I was stopped by policemen and soldiers a half-mile from the terminal. But I managed to get by the guards and reach the terminal on foot, just as the last ambulances were racing away, their shrill, high-pitched sirens shrieking, their red roof-top lights flashing.

The scene in the passenger hall was one of horror and confusion. There was blood everywhere: on the floor, on the luggage wagons (on which some of the wounded and dead had been carried out), on the walls and on the clothing of many of the airport officials, who were still standing, half-dazed, in the hall. Scores of newsmen and TV crews rushed backwards and forwards trying to obtain a statement from the ministers present (Dayan and Peres), the generals and the eyewitnesses.

It still was not clear who had done the shooting, which left every wall and glass partition heavily pockmarked. Some said the assassins were Arabs, others spoke of Orientals (Koreans or Japanese). No one had the names of the victims; they had been removed hurriedly to nearby hospitals by every available vehicle; there was no time or patience for taking down details.

The nightmare I saw combined genuine horror with some of the elements of a cheap television thriller or a Grade B film. For example, the TV crews, running out of other things to photograph, had the cleaning men sweep together pools of blood in front of their grinding cameras.

I left to go on to the hospitals, where I found, as the morning dawned, that Prof. Katzir-Katchalsky was dead, his wife – who had been waiting to receive him at Lydda on his return from scientific conferences in the U.S. and Germany – slightly wounded.

This hit me very hard, and very personally, as it did the other people at the Weizmann Institute of Science. Prof. Katzir-Katchalsky was not only a great scientist – an internationally recognized expert on molecules and membranes – but an enormously warm and wonderful man. Every conversation and interview I had with him had turned into a dialogue on the human condition, about which, unlike so many of his learned colleagues, he was always hopeful.

And now he was dead, killed by the bullets of imported, Kamikaze gunmen, who had also murdered a dozen poor, pious Puerto Ricans, all in the exalted name of Arab nationalism and international revolution.

An insane, incredible nightmare.

Will this, like the nightmares all of us have from time to time, go away when morning comes?

Will morning come?

ask the rabbi

Belief, reason cannot conflict

1. What is the basis for Jewish beliefs? Can they be justified by reason or are they purely Divine edicts?

RESPONSE:

Any belief must surely be justified by the reason of the one who holds it. Unless it is reasonable to him he will not hold it to be a Divine edict or, at least, he must hold it to be reasonable to suppose that it is a Divine edict. It has often been pointed out that nowhere in the Bible is there a command to believe. Some of the medieval thinkers remarked, for example, on the logical absurdity in the notion of a command by God to believe in His existence. If one already believes that there is a God no command is necessary. If one does not believe then there is no one to issue the command.

On the practices of Judaism, however, there has been a widespread debate. Jewish teachers divided the precepts of the Torah into two distinct categories: (a) the "rational," e.g., the command to honour parents and to refrain from theft; (b) the chukim (statutes) for which there is no apparent reason e.g., the dietary laws. Attempts were made by some thinkers to try to discover the reasons behind even the precepts in the second category. Other thinkers disagreed, holding that it is impossible for the finite mind of man to grasp the wisdom of the Almighty so that there is something sublime in man bowing in his submission in spite of his inability to comprehend.

But no Jewish thinker has ever held that God had no reason in commanding the chukim, that they are quite arbitrary rules imposed purely as a test of obedience, much as it would be if He had commanded us to stand on our heads for some time each day. It should also be said that while there are non-rational aspects of Judaism (the experience of the holy, for example, and the emotional side of the faith) no one can seriously entertain the notion that there are irrational aspects.

Even the man who bravely declares that if God wishes him so to do he will embrace the irrational is, in fact, saying that what he embraces is not really irrational but only appears so to be. If he really believes it to be nonsense why should he wish to embrace it?

2. Is it permitted for the Law to be read from an ordinary chumash during a service at which no one present is able to read from a sefer Torah or in the event of a sefer Torah not being accessible?

RESPONSE:

The practice is to read the Torah from an ordinary chumash where there is no Sefer Torah "in order that the reading of the Torah should not be forgotten". When this is done, however, the benedictions are not recited. Where there is a Sefer Torah but no one present can read from the text without pointing and notation, the practice is for someone to read out of a chumash and for someone else to repeat after him while reading from the Sefer Torah. In this case the benedictions should be recited.

Soviet Jews in Israel: some first hand observations

This is the first of two instalments of an important article by **Maurice Friedberg**, *professor of Slavic languages at Indiana University. He is the author of numerous studies on Soviet literature. The present article is excerpted from a publication of the Academic Committee on Soviet Jewry.*

By MAURICE FRIEDBERG

This is not the place to retell the stormy events in the life of Russia's Jews in the last several years. Even casual readers of newspapers are now aware of the countless example of Jewish heroism, indeed, recklessness in the USSR.

One day, no doubt, this saga of Jewish rebirth in the USSR will find its chronicler. It is equally fascinating as a socio-political phenomenon and as drama that stirs the imagination. At this time, however, we shall confine ourselves to a few remarks relating to the immediate background against which the recent arrival in Israel of a significant number of Soviet Jews must be viewed.

The several thousand Soviet Jews now in Israel afford a rare opportunity of some first-hand observations of Russia's Jews, an opportunity the more precious for the impossibility of any field work in the USSR itself. They thus provide an invaluable supplement (and occasionally a corrective) to the essentially faithful image of Soviet Jewry that emerged from the researches of scholars.

I shall try to summarize here some of the impressions of my conversations with the new arrivals last summer in Israel.

Of the different groups of recent arrivals from the USSR the most fascinating, at least to this writer, was the sizable contingent of the very young men and women, now in their twenties. Born after World War II, they were generally abysmally ignorant of their Jewish heritage, though often passionately aware of it. Without exception, they were Russian-speaking, although a number did understand Yiddish and a few arrived with a smattering of Hebrew which they learned "illegally." For the most part these young people were engineers, technicians, etc., or university students. Although most of them reported serious obstacles in their educational progress (many, for instance, said that their choice of profession was circumscribed because of anti-Semitic restrictions; others had to contend themselves with studying in the provinces, etc.) they seemed, for the most part, to have been able to secure acceptable employment, if not always the most attractive positions. Entirely Soviet-educated, they chose to leave for Israel (and, what is perhaps equally important, to risk their future in the USSR in case of failure to obtain an exit permit) because of resentment of various forms of discrimination and wounded ethnic pride; to a greater extent than the other immigrants, they were eager to get to Israel rather than merely get out of the Soviet Union. Their often total lack of familiarity with Jewish traditions as well as with non-Soviet society often results in a feeling of bewilderment in a Western-type democracy that is, furthermore, profoundly influenced by Jewish religious observance.

Two impressions stand out in encounters with these young people. The first is the astounding rapidity with which they assimilate in Israeli life (I met several persons who, after only several months in Israel, spoke Hebrew quite fluently and adjusted to many of the complexities of daily life in their new surroundings) without losing their identity as Jews from the Soviet Union. Evidence of this latter phenomenom may be obtained from the first two issues of Ami (My People), a Russian-language journal published by a group of students at Hebrew University in Jerusalem. The second is that these young people would want to go to Israel, even if this entailed no risk at all. We should recall that only a few years ago it was generally believed in the West that only the old generation of Russia's Jews, those with vivid memories of an intensely Jewish life in prerevolutionary Russia or in the first years of the Soviet regime, was likely to retain any sense of Jewish identity. Young Soviet Jews, the argument went, those without any Jewish education, were hardly likely to have any sense of being Jews.

Recent immigrants from the USSR include men, women and children from all parts of the country although, reflecting Soviet Jewish demography, most are from the large urban centres of European Russia. A disproportionate number came from areas annexed by the USSR in 1940, such as the formerly independent Latvia, and Moldavia, until then a part of Rumania. A large group of immigrants came from Georgia. They include persons of all ages and diverse educational backgrounds, though here again the new arrivals reflect the makeup of all of Soviet Jewry, with a heavy majority of professionals and persons with white collar skills.

Even in specifically Jewish terms, the new arrivals represent a wide range of religious observance and intensity of religious and cultural identity. Thus, the immigrants include men and women who, in the face of unbelievable pressures and obstacles, stubbornly clung for many decades to their ancestrial faith and pious Orthodox religious observance, often succeeding in bringing up their children in the same spirit. Once in Israel, many of these people soon become indistinguishable from other ultra-Orthodox Jews, at least in outward appearance. A good place to meet a number of them is Kfar Chabad, a village of the Lubavitcher Chassidim midway beteen Jerusalem and Tel Aviv, where one may come across men with beards and sidecurls and women in kerchiefs and long dresses conversing, incongruously, in impeccable peasant-accented Russian.

At the other end of the spectrum there are those whose rediscovery of their Jewish identity was very recent. They thought of themselves as Russians (and they remain Russian in many respects) but were gradually driven to a defiant assertion of their Jewishness and, ultimately, to a decision to leave for Israel, by a mounting feeling of outrage at the anti-Semitic onslaughts on their human dignity that were either directly inspired or tacitly condoned by the Soviet authorities. These may have manifested themselves in any one of a number of ways, from open insults and worse, to polite explanations that they are not eligible for a particular job opening for "obvious reasons."

Incidentally, in view of the fact that, to a Russian, anti-Semitism is associated with czarist pogroms and Nazi massacres, there was the paradox of occasional assertions by immigrants from the USSR that they, personally, never encountered any anti-Semitism, assertions they felt did not contradict their tales of open discrimination in admissions to universities, petty harassment and the like. This, they said, was "injustice" or "hooliganism," but not real anti-Semitism. Perhaps this disparity in definitions offers some clue to the anger of Soviet officials whenever the subject of anti-Semitism is raised by foreign visitors. It is not unlikely that the officials quite sincerely believe themselves wholly innocent of the preposterous charge: after all, there are no mass murders of Jews in Soviet cities.

Why the growing phenomenon of 'Jesus Freaks'?

By J. B. SALSBERG

My saintly grandmother used to say that an ox has a long tongue but cannot speak and man has a short tongue but mustn't speak. I am reminded of this bit of ancestral advice as I sit down to write about the latest of our many concerns – that of Christian missionary activity among Jewish youth in some parts of our city.

There is, of course, much to be said about this latest of strange phenomena in our midst, but to do so would result in stepping on many toes, including my own. On the other hand one cannot keep entirely quiet now that this strange development has already been written about in this and other Jewish publications and when responsible Jewish leaders have made public statements about it.

I find myself in agreement with the statement of David Satok, the regional chairman of Canadian Jewish Congress, that there is no reason for alarm in the present situation. I also agree with him when he says: "However, it is obvious that enough is going on to warrant effective answers." I am certain that Congress will shape a unified and hopefully effective approach to this challenging problem. In short, you may be sure that we will deal with the symptom; but what of the causes of this amazing malaise? I fully agree that we act promptly and resourcefully with this smouldering fire; that we all join the voluntary fire brigade, but an understanding of what caused the fire is equally urgent.

To avoid exaggeration it should be noted that what we are concerned with is not just a local phenomenon; it exists at present in many of the larger Jewish communities on this continent. Also, that it is a small-scale Jewish version of a much wider North American development among disaffected youth in general. The latest trend among some of these young people is to search for a way out of their painful confusion and perplexity through the labyrinthian paths of strange cults and religious mysticism. Some join transplanted, far-eastern sects; some trek to Gurus in far-off lands; others join established religious institutions and, of late, the trend is for some of them to join a non-conformist Christian movement known as "Jesus Freaks." Troubled Jewish young people are found in all those areas and they are also among the Jesus seekers.

Since this is a world-wide phenomenon and since this may be only a passing manifestation should we not be concerned? Of course we should be and deeply so. But the problem in the Jewish sphere goes much deeper than the events that caused the immediate shock.

In my opinion the relatively small number of Jewish youth attracted to the Jesus cult is but the peak of the iceberg – what's seen above the water is only a fraction of what lies under the water's surface. I am thinking of the vast numbers of young Jews who are becoming more and more alienated from Jewish life and who silently disappear from the Jewish scene. It is here that the real challenge lies.

Is this phenomenon recognized sufficiently by our leadership, or as some call it; the establishment? Is this challenging question raised in the manner called for? Who continues to ring the tocsin – day in and day out – and relentlessly presses the question, "why?" Yes, the question "why" is more important than the question "what to do".

Why the growing alienation from Jewish life? Why do some of our young seek Gurus, alien cults, Jesus Freaks? Why do so many more vote with their feet and disappear altogether? Why have the religious as well as the secular sectors failed to cope with the problems of our young in the post war era? Why, even with the tremendous impact of Israel, has the erosion continued with such relentnessess?

Why have the big, bigger and biggest brick-piles not helped the situation but, as some believe, actually worsened it? Why, in the face of stark reality, is there so much self-satisfaction and so much back-slapping in so many high places? Where is the worried and concentrated search for meaningful and not self-deceptive answers?

Yes, let's ask why, why, why? Maybe by reaching for the roots of the problem we will find the cure for the causes of our ills rather than just palliatives for the symptoms?

"Stop," says uncle Eliezer, "you said enough and perhaps more than enough. Remember what your grandmother advised. . . ." Is Uncle Eliezer right? For once I wonder.

Is $685 realistic, fair fee for 1971-72 day school year? asks official

Tuition fees in the elementary divisions of the Hebrew day schools of Toronto were set at $685 for the 1971-72 school year. Is this a realistic and fair fee to ask parents to pay? The Task Force on Financing Jewish Education, which is one of six Task Forces, established by the Study Committee on Jewish Education, has been grappling with this problem over the last few months. The Task Force has been meeting on the problem of tuition fees and in the course of its deliberations, it has become apparent that there are two ways of setting fees: One based on the actual per capita cost of education, and the second, on the ability of parents to pay for this education. The current maximum fee represents neither of these ways.

Though the figure of $685 is arrived at by seeking to base it on the cost of education, it falls short of the true figure. It actually costs in the neighborhood of $750 to educate an elementary school child, if we average out the costs from Grades One to Nine in subsidized day schools. This cost figure does not include capital expenditures of indebtedness. The result is that no parent is actually paying for the full average cost of the education provided in any of the day schools. The cost of day school education will increase annually by a minimum of 8% according to present projections.

As the fee schedule is presently constituted, we are catering to students in our system who are affluent and can pay, or to parents who are Orthodox or so committed that they will pay no matter what the cost. Concern has also been voiced about the fact that the assessed fees for parents who do not pay full tuition are set by the individual institutions, rather than cross-institutionally by a central tuition committee.

It has been pointed out that if we are anxious that Jewish education be available to all Jewish children, we must set our fees on the basis of parents' ability to pay (for some this would mean a considerable increase over current rates) rather than the cost of education. To this end, we would have to assess parents' income after taxes and set up a city-wide taxation fee for tuitions, thus removing responsibility for tuition assessments from individual schools. In many European communities, a 10% tax was levied on citizens who indicated that they wanted to be members of the Jewish community. Can we also think in terms of setting up a city-wide taxation for tuitions, administered by a central agency?

The majority of parents qualify for a subsidy under the present method of setting tuitions. This results in a substantial number of scholarship applications, especially in those schools where a large population of students from poorer families attend. Since full cost is not the basis for tuition in the first place, the disparity between fees and costs is very great. This situation cries for change and yet the resistance to change is great.

Perhaps parents and members of the Jewish community who have opinions on this matter would like to express them to members of the Task Force on the Financing of Jewish Education. In the process of seeking new avenues for the financing of Jewish education, primarily in the area of restructuring income which might be forthcoming from tuition fees, we need the help of all concerned Jews in Toronto who are prepared to share their thinking with the Study Committee.

Mel Finkelstein,
Chairman
Task Force on Financing
Jewish Education
Toronto

Rabbinic disputes aired in letters to the editor

Dear Editor:

The rabbinate in the Antipodes is anxious to make public opinion aware of the grave implications, even for a far-flung outpost of Jewish life such as our own, entailed in the Israeli "Who is a Jew" legislation as at presently formulated.

The resolution alludes to the actual cases of intermarriage that have already taken place in our particular part of the Jewish world. This has happened as a result of applicants for marriage proffering Israeli documents avowing their Jewishness.

The rabbinate has now been constrained to treat such documents as unreliable. The consequent loss of prestige which the State of Israel must inevitably suffer as a result is greatly to be deplored.

The matter, however, does not end there. When Israeli documents are rejected and the status of those who proffer them questioned, there is an immediate outcry by those who are unable to fully appreciate the circumstances. Attempts to pressurize rabbis in such situations are not unknown and they lead to most unpleasant consequences.

Delay in amending the Israeli legislation can only lead to a multiplication of such cases in the future. This must inevitably lead to dissension and divisiveness in the Jewish community.

Hopefully our expression of alarm will arouse the conscience of responsible people all over the world who for the sake of the oneness and survival of the Jewish people will clamour for the immediate amendment of the "Law of Return".

Rabbi S. Gutnick
Vice President,
Association of Jewish Ministers
in Australia and New Zealand

Phil Granovsky

Appreciates help of CJN

Dear Editor:

I want to express the deep appreciation of the Board, officers, canvassers and staff of the 1972 United Jewish Appeal - Israel Special Fund for your very valuable contribution to the May 28th walkathon.

The wonderful publicity we received from The Canadian Jewish News was of great significance to the operation of the walkathon.

Through your help we were able to achieve a most successful and effective special event for our vital campaing.

Please be assured that we shall always be grateful for your kind assistance.

Phil Granovsky, Chairman
1972 United Jewish Appeal -
Israel Special Fund

M.W. Gasner

Dear Editor:

I am truly indebted to Rabbi Erwin Schild for writing you as he did on May 26 when he said: "I must make it clear on behalf of the Conservative rabbinate that we do not maintain any kind of supervision over these camps (operated by Toronto Jewish Camp Council) and we therefore cannot consider them as kosher."

I, too, had planned to pose a question for Paul Ogden, CJN staff reporter, which I imagine would have to be answered by the administrators of the Jewish Camp Council at Camp Northland. Rabbi Schild provided me however with an "opening"; in the absence of any supervision, the camps cannot be considered kosher.

So, I ask, why are the six summer camps serving Montreal under kashruth supervision of the Jewish Community Council of Montreal? Does not "the policy on kashruth" apply to summer camps in Toronto as well?

M. W. Gasner
Toronto

Rabbi Mitchell Serels explains attack on fellowship, calls for maintenance of dialogue among clergy

Dear Editor:

The president of the Toronto Rabbinical Fellowship has quite generously asked that the lines of communication between the various clergy be restored. In doing so, he has asked me to return to the fellowship and to inter-faith dialogue. One is certain that means of communication between the clergy must be maintained. Jews must renew the art of listening to and considering the sensitivities of their fellow Jews.

My attack on the fellowship was prompted, many days after the memorial service for the martyrs because the fellowship had failed to note of itself, that the Orthodox community had been offended. It should not have been the voice of the Orthodox rabbinate alone that was raised in defence of the separate prayer service. It should have been the voice of the clergy of the Reform and Conservative raised in defense of Jews under attack for their beliefs. When community programs are run, they must be done in observance with the Halacha that unites us as Jews. It must equally be noted that the Halachic considerations were paramount in the decision to maintain the Orthodox mode of observance for the dead.

I did attend, with the Toronto Community, the brief memorial moment held for the 26 victims of Lod airport attack. This event, which was marked by a eulogy and readings from the Book of Psalms, was sponsored by the Toronto Rabbinical Fellowship. The mood was solemn, the memorial, simple and to the point, needed appropriate support. The event was held on the stairs of the Old City Hall, acceptable, for the event to anyone. I was saddened to see such a poor turn-out. The clergy were conspicuous by their absence.

Criticism is not rendered simply for the sake of criticism. Criticism must be rendered in order to provide for improvement of an already deteriorating situation. Dialogue must be maintained between the clergy in order for unity in communal public events. I am certain that I will be criticized by the Orthodox Rabbis for a desired detente. But, Toronto has the best possibility for the development of a unified Jewish community. Toronto has the ability to form a strong central body, in the form of the Canadian Jewish Congress.

But, to maintain unity, the sensitivities of the participant groups must be maintained. That Halachic needs for public events be maintained as a prerequisite for community affairs, must be made one of the mainstays of the Toronto Rabbinical Fellowship. This would give the necessary up-grading to the fellowship, which appears now as a messenger boy of the League for Human Rights. The Unity of the Community and the effectiveness of the fellowship are supreme in the minds and hearts of all who want to have Toronto reach the realization of its potential as the best Jewish Community in North America.

Rabbi M. Mitchell Serels
Petah Tikva Anshe Castilla
The Sephardic Synagogue

Serels' letter

Rabbi Kelman attacks CJN

Dear Editor:

The one negative feature of journalism that I least expect to see in The Canadian Jewish News is sensational material that gives lots of heat but sheds no light. I was dismayed by the prominent space given to the letter by Rabbi Mitchell Serels which besides being confusing in itself, must have confused the bewildered reader even more.

I certainly have no intention of engaging in a diatribe with my colleague. I am aware that this was the same letter sent to the president of the Toronto Rabbinical Fellowship which is a legitimate way of communicating by one colleague to another. There really is no purpose in having such a letter reach the general public especially as the facts were not made clear either in the letter itself or in an editorial note of The Canadian Jewish News.

It is the prerogative of a Jewish community to inform the public of what is going on in the community. However this is only true if such an issue has already come to the public or requires public knowledge. The fact that a new rabbi has seen fit to disassociate himself from a representative rabbinic group is not of great consequence, especially when some of the reasons for so doing did not coincide with the real facts of the events.

All concerned should keep in mind the words of Pirkei Avot, The Ethics of the Fathers, "Wise men be careful in your choice of words".

Rabbi Joseph Kelman
Toronto

Rabbi Joseph Kelman

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Looking Ahead

Islam's holy war against Israel

By Dr. STUART E. ROSENBERG

Arabs speaking purring words in the Christian West, exploiting ecumenism to the hilt, keep repeating that old myth: How can Arabs be "anti-Semitic, when Arabs themselves are Semites?" Well, clearly, there is no such thing as Semitism anyway; so the word anti-Semite can have only single, clear, directly operative meaning, and make no bones about it: It means anti-Jewish.

Moreover, in the naive Christian West, which still often sees "the Arabs" as victims of "Israeli conquest" or whatever other words of pejorative dislike they prefer-"Usurpation"; "Imperialism" - they take their choice - there is a widespread myth that in fact Islam and Judaism are friendly, corelated - only those cussed Zionists are the culprits!

But while the belief in Jewish-Muslim co-existence may be true for certain Muslims, the intention, whenever mouthed in the Christian West by Arabs (not just by Muslims) is to play upon the Christian millenial guilt for its patent anti-Semitism:

It is as if Muslim (or Christian) Arabs were to say: "Look here, you Western Christians have killed, maimed, and hurt millions of Jews in Europe or elsewhere. But why now project your sympathy upon them, when we Muslims have only 'loved' the Jews"?

Now, their argument goes: "We Arabs are the real victims of Jews! Now you Christians should show us Arabs some mercy and compassion! After all we are friends of the Jews - not enemies!"

I agree. Let's show mercy and compassion to all men; but first let's get the record straight!

To find out just what Muslims think about Jews (not just Israel) I have just read the proceedings of a volume (parts are first now appearing in English translation - and are not widely known) of the fourth conference of the Academy of Islamic Research, which took place in Cairo in the autumn of 1968. Seventy-seven outstanding Muslim scholars and invited guests came together to listen to learned papers on Jews and Judaism at this prestigious scholarly conference.

For the information of Jew, Christian, and Muslim, I herewith set down the main recurring ideas that were discussed and accepted at this theological - repeat, theological - conference conducted by Muslims. And these are in print, available to anyone who can read English. Here they are:

1. Jews are repeatedly denoted as the "Enemies of God", or the "Enemies of humanity."

2. Jews are described repeatedly "full of evil". Their history; their so-called "Bible"; their Talmud are all full of evil. Despite the widespread belief among Jews and all modern Christians that the Old Testament is a "Holy Scripture", according to this Islamic theological conference, the Hebrew Bible is nothing less than "a counterfeited work, falsifying God's message." (Shades of Marcion, the early Christian who has long since been repudiated by all of Christianity when it accepted the Hebrew Bible as part of its Scripture thus defying the Christian leader who said 1,800 years ago what these "scholar" Muslims said in 1968 in Cairo).

3. The State of Israel must be destroyed. (Note: this is a theological proposition, not only a political statement.) Why destroyed? Because the State of Israel is "the culmination of the historical and cultural depravity of the Jews."

There are, of course, many, many superlatives about the grandeur of Islam, and its excellence. Therefore, the ultimate defeat of the Jews as members of a religion inferior to Islam is certain to occur.

A closing word to my Christian and Jewish readers alike. I would like to hope to see formed in our country a Canadian Council of Christians, Jews and Muslims - to open up new realms of understanding with Muslims, too!

But first I ask: Is Islam ready for Jews and for Judaism?

I go further. Is Islam ready for Christianity, or for that matter, for any other people or religion, outside of Islam. If it is not, what's all the noise about "the pro-Islam, pro-Arabism," among some very well-known Christians in the West? Maybe they ought to study Islam before they talk about "who's who" and "what's what" in the Middle East!

Rabbi Kahaneman to speak at fund reception

TORONTO -

Rabbi Abraham Kahaneman, president and director of the Ponevez Yeshiva in B'nai B'rak, Israel, will be the guest speaker at the annual reception of the Central Fund for Traditional Institutions on Wednesday, June 21 at Shaarei Tefillah Synagogue in Toronto.

Established in 1959 under the chairmanship of Meyer Gasner, the Central Fund helps support religious institutions, yeshivot, schools, hospitals, orphanages and trade schools in Israel, and strengthens anti-missionary work. The annual campaign is conducted under the auspices of the United Jewish Welfare Fund of Toronto, which provides office personnel and facilities. Kurt Rothschild is current chairman.

Detroit and Cleveland are the other two North American communities with organized Central Fund programs. There are a total of 200 institutions receiving Central Fund subventions.

The Yeshiva population in Israel is in excess of 22,000 and funds for scholarships and student subsidies are made available by the Central Fund through the American Jewish Joint Distribution Committee in Jerusalem. With a shortage of permanent rabbis in communities all over the world, one of the benefits provided by these Yeshivot is the availability of senior students for Passover, Rosh Hashana and Yom Kippur services in cities with a Jewish population that do not have the services of a resident Rabbi.

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THANKS AND APOLOGY

Lubavitch wishes to extend its sincere appreciation to the Toronto Jewish Community for their enthusiastic and overwhelming response to the First Chabad Chassidic Song Festival.

We profoundly apologize for and regret the inconvenience caused to the many friends of Lubavitch who were turned away from the doors of Eaton Auditorium because of the lack of seats. The enthusiasm of our young people was so great in the spirit of Lubavitch we did not want to turn these young people away in spite of the fact that they did not have tickets.

Unfortunately this resulted in the lack of seats for many ticket holders.

We apologize for the inconvenience and we promise that the Second Chassidic Song Festival will be held in larger quarters and the ticket arrangement and door control will be greatly improved.

With sincerest thanks,

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Abe Arnold

Jewish newcomers weren't welcome

MONTREAL –

The Canadian government made little effort to encourage Jewish immigration from 1880-1910, nor did they solicit immigrants, reported Abe Arnold, executive-secretary of the Jewish Historical Society at the annual meeting of the Canadian Historical Society at McGill University.

Arnold said Jewish immigration work was seriously undertaken in 1883 with the reconstituted Young Men's Hebrew Benevolent Society of Montreal, and in 1875 with the establishment of the Toronto Hebrew Society.

Immigration to Canada began from eastern Russia, after the czarist pogroms of the 1880's. One of the Fathers of Confederation, Sir Alexander Galt, played an instrumental role in encouraging immigration but "his efforts to obtain government backing did not get any real support".

Arnold was one of four speakers at the history meeting discussing ethnic immigration to Canada in the 19th Century.

Early Jewish immigration, he said, consisted of the "back to the land" movement, but Macdonald – prime minister at the time – "really took a derogatory view of the prospective Jewish immigration."

In 1882, the short-lived Jewish Immigrant Aid Society was established and launched a fund raising campaign to support some 260 Russian Jewish refugees coming to Canada.

Near the end of the year over 340 "virtually destitute" Jews arrived in Winnipeg where the total Jewish population did not exceed 23 Jews.

"It was obvious," said Arnold, "that the brunt of the burden of assisting the newcomers fell on that young community." Church leaders, he added, "voiced their support and contributed from their personal funds."

Four specific townships had been requested for the Jews, but they had to wait over two years to receive any lands at all.

"It is hardly to be wondered that during the two years, as predicted by The Manitoba Free Press, many of them had found other occupations and were no longer interested in becoming homesteaders.

"During the period of the "open door" immigration policy (1896-1907), Jews did enter Canada with little difficulty, and their numbers grew from 6,500 (1891) to 16,401 (1901) and to 75,000 in 1911, and they quickly began to disprove the notion that, except for agriculture, there was no field in Canada offering reasonable hope for a livelihood," he added.

Abe Arnold

Board offers courses for Hebrew students

TORONTO –

Students who have indicated an interest in taking the Hebrew language courses, which will be introduced in North York Public High Schools in September, received notices this week that they might want to consider summer school in preparation for their fall classes.

In a memorandum addressed to the students, Charles G. Brown, superintendent of Program and Instruction, reminded students that the guidelines governing the introduction of the new Hebrew course indicated that it cannot be offered to beginners. The guidelines, issued by the Province of Ontario education department state that the courses can only be made available to students with some prior instruction in Hebrew.

A placement examination which was administered served to assess the students' Hebrew background, and indicated that some of those who had enrolled in the new course would need further preparation. Such further preparation, Brown wrote, is needed to help students "integrate properly into the course which is to begin in September, and to provide a reasonable opportunity for successful completion of the course".

Brown suggested that the students may want to take advantage of special programs which will be available this summer through the Board of Jewish Education and the Keren Hatarbut (Canadian Association for Hebrew Language and Culture).

The Board of Jewish Education is offering a six-week program from 9:00 - 12:00 noon, five days a week.

Dr. Rakoff

Psychiatrist warns feminists

By CANDICE LICHTMAN

TORONTO –

Does the prospect of a man stirring the stew while gripping diaper pins in his mouth frighten you?

According to Dr. Vivian Rakoff, a well-known psychiatrist affiliated with Clarke Institute and the University of Toronto, there are no psychological difficulties for children if their father spends more time helping in child rearing and household tasks.

In reply to a question put to him at a panel discussion on Women in the World Today during the ninth triennial convention of the International Council of Jewish Women, he said that in fact, with work weeks decreasing and leisure time increasing, this could become a future reality.

Yet Dr. Rakoff appeals to women to "be careful before we dismantle our structures that we are not plunging ourselves into disaster. . . . Little girls and women value affiliation more than men do."

He is wary of guilt feelings in childbearing that might be a consequence of the feminist movement.

Beginning the discussion, Dr. Lita-Rose Betcherman, director of the Women's Bureau of the Ontario department of labor from 1966 until recently, stressed that the present day pressure for equality of the sexes is something different from others before and will succeed.

She said four important factors affect the new women's liberation movement; new training and education that women are receiving in areas where specific skills are required, comprehensive laws which will enforce equal job opportunity, the large number of women seeking employment (one out of every three workers is female) and the 'pill'. "It is pretty hard to be a president of GM with a baby every year!" she commented.)

Mrs. Margaret MacLellan, a member of the steering committee of the National Action Committee on the Status of Women examined woman's role in politics. Her example of one lone woman among 263 men in the House of Commons discussing abortion laws which primarily affect women, was typical of "the deplorable state of women" she finds in Canada.

Where do the two ladies place the blame? Both see poor participation on the part of women, partially due to an indolence and apathy, partially to a lack of self-confidence.

Mrs. MacLellan said that "the really big obstacle is men's tired myths. The most dangerous discrimination to fight, she asserted, is the unconscious type where the thought of a woman in a new role "never occurs. You are faced with a mental blank."

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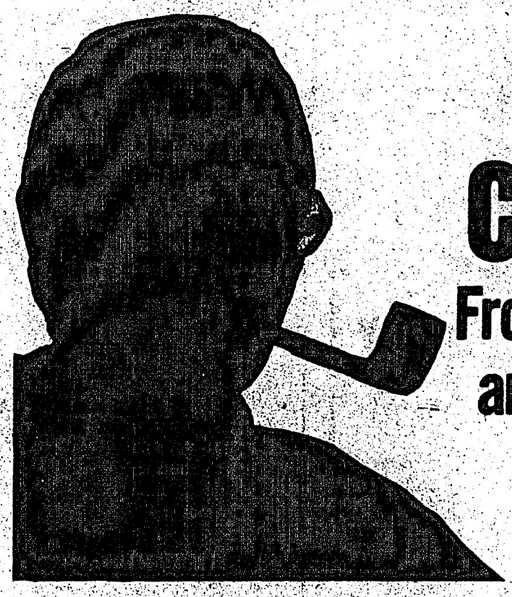

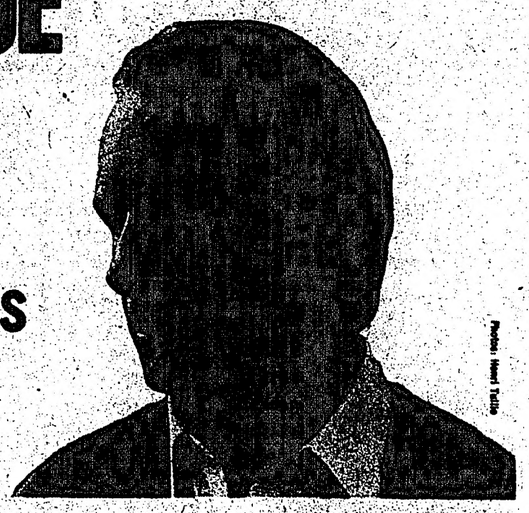

Photos: Henri Tullo

At the center of this massive and brilliant book is the city of Jerusalem, the mystic heart of three great religions, condemned through forty centuries to be the most bitterly disputed site in the world. O JERUSALEM! tells the epic drama of 1948, in which Arabs and Jews fought each other for the city and for the hopes of fulfillment it represented to each. Here, for the first time, is an account of that struggle which encompasses the full spectrum of its participants:

—***The Jews:*** some descendants of the old rabbinical families that had dwelt in Jerusalem for centuries; others the offspring of Zionism's early pioneers who had come to Palestine to reclaim their lost homeland by sweat and sacrifice; still others the remnant of the Six Million, trying to rebuild their shattered existence in new surroundings . . .

—***The Arabs:*** resentful of what they felt to be an effort to seize a land they believed theirs in the name of a crime they had not committed – the persecution of the Jews in the Christian West; driven to disaster by incompetent politicians; seeding the world the seeds of a new tragedy in their refugee camps . . .

—***The British:*** whose thirty-year mandate in the Holy Land had begun in November 1917 with General Allenby's conquest of Jerusalem – and with pronouncement of the Balfour Declaration, promising a Jewish National Home in a land whose Arab inhabitants had been led to expect a state of their own.

Against this background of history, the authors play out the day-by-day, minute-by-minute human record of the collision between two peoples, linking the stories of countless participants, great and small, from high commanders to simple soldiers, from famous world figures – Ben-Gurion, Harry S. Truman, the Mufti of Jerusalem, Golda Meir, King Abdullah of Jordan – to the countless men and women who fought and died beneath the stones and monuments of Jerusalem.

O JERUSALEM! is a rich tapestry of their hopes, fears and actions, and of the great and small events that touched and changed their lives. It is the definitive telling of one of the great dramas of our time.

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International news

Where the real political power resides in Israel

The following article recently appeared in the May issue of "Reports from Israel", published by The American Jewish Community, New York.

Recent sociological studies have differentiated between two sources of personal power: charismatic and functional. The former refers to inherent leadership qualities, the latter to the importance of office.

A journalist who analyzed this research listed the ten most powerful persons in Israel in the following order: Golda Meir, Pinhas Sapir, Moshe Dayan, Yitzhak Ben Aharon (Histadrut Secretary-General), Israel Galili, Abba Eban, Yigal Allon, General Aharon Yariv (Army Chief of Operations), Menahem Begin and Attorney General Meir Shamgar. These people rarely meet to decide anything; formal decisions are made at regular cabinet meetings which begin every Sunday morning at 10, and continue until all current business is completed. But the real decisions are reached the previous Friday morning, at a meeting of Labor Party ministers and some former ministers personally invited by Mrs. Meir; and the most intimate and most critical discussions, as well as the most important agreements on policy, take place at Saturday night meetings in Mrs. Meir's living room in Jerusalem, accompanied by tea and cakes baked by Golda herself.

The regulars include: Sapir, Golda's most probable successor; Minister of Justice Yaacov S. Shapiro; Minister of Housing Ze'ev Sharef, an old faithful; Galili, rumored the real power behind Golda's throne; Allon; Eban; Dayan, whenever he can be persuaded to make the trip from Tel Aviv; and often, Tel Aviv's Mayor Joshua Rabinowits, who sometimes holds these intimate meetings in his own home in Tel Aviv. An irreverent ex-member of the Knesset, Shulamit Aloni, calls this circle "Golda's Kitchen Cabinet."

Mrs. Meir and Sapir are the two powers who matter most. For example, Histadrut's ebullient leader, Ben Aharon, has been waging a courageous battle for the wage earner, and has made a lasting contribution to Israel's domestic scene, but the establishment does not like him, Sapir least of all; so Ben Aharon, who is due for retirement anyway, will be dropped before long. In one of his frequent outbursts, Ben Aharon accused Mrs. Meir of "using presidential powers" - that is, deciding alone - on an issue which should have been decided in consultation with the cabinet or the party. One such issue was the recent appointment of General Haim Bar-Lev as Minister of Trade, although he has had no previous political experience.

Itzhack Ben Aharon

General Aharon Yariv

Yigal Allon

Pinhas Sapir

The real core of the Labor Party is an "in-group" led by Joshua Rabinowits and known for the past 18 years simply as "the Bloc." It exercises control not only over the party, but also over mayors and municipal affairs; it influences appointments and patronage; and it reigns over Histadrut's local Labor Councils.

Principal participants are: Avraham Offer, member of the Knesset, chief of a public housing corporation and a future minister; David Kalderon; and managers of a number of large labor - controlled corporations and several other functionaries. (Two of labor's principal leaders, Dayan and Ben Aharon, are lone wolves and will have no part of the Bloc.) Over this powerful machine sits Finance Minister Pinhas Sapir, the man who wins elections for Labor and helped make Golda Prime Minister.

National elections will be held in November 1973 and people in Israel and abroad ask who will succeed Golda. If she maintains her present good health (she is 72), she will continue to lead the country; that much has already been decided. If not Golda, then Pinhas Sapir; and failing Sapir, Allon, though he may run afoul of Dayan despite the support of older party members. In a crisis, a popular groundswell could propel Dayan to the top.

A word about two relatively unknown newcomers. Attorney General Meir Shamgar, a former member of Herut, is 40 years old, has served in the army, and is now a strict non-party man. He gives sound legal advice quickly to help the Government deal with its frequent legal entanglements, hence his quick rise in stature. Aharon Yariv, an army man, is said to be "Israel's Kissinger," because of his considerable influence on Golda and others in matters of security and foreign policy. He is gifted, a charmer, very persuasive. Like Yitzhak Rabin, the Ambassador to the United States, he is often mentioned for a cabinet post.

Sheikh Jabari

Demands Moslem Council

JERUSALEM (JCNS) -

Sheikh Mohammed Jabari, mayor of Hebron and one of the most influential West Bank leaders, wants the Israeli government to authorize the establishment of a new Supreme Moslem Council in the occupied territories to have exclusive jurisdiction in Moslem affairs.

The existing council, which operates under authorization from the Jordanian Government, is ineffective, and the decision of its religious tribunals carry no weight because of the Israeli presence, Mayor Jabari declared.

It was unrealistic that matters coming under the purview of the council should be transmitted to Amman for attention, specially when they concerned religious properties in the territories and decisions affecting the lives of people living under Israeli administration.

To illustrate his argument, the sheikh pointed out that when the Israeli authorities offered some $37,500 toward the repair of the El Aksa mosque through the custodians of Moslem property in Israel the offer was rejected by the Moslem council in Amman.

None cancelled

TEL AVIV (JTA) -

Undeterred by the deaths of 16 of their countrymen in the Lydda Airport massacre, 105 more Puerto Rican tourists arrived in Israel last week aboard an Air France jet on a pilgrimage to Christian holy places.

The group was organized by the same travel agent that arranged the earlier tour which met with tragedy on arrival in Israel. Members of the group that landed today said they learned of the massacre while enroute to Israel but none of them cancelled their visit.

Jews disappointed

SALISBURY (JCNS) -

The rejection by Black Rhodesians of the proposed settlement between Britain and Rhodesia came as a great disappointment to the Jewish community in Rhodesia when the findings of the Pearce Commission were announced.

Most Rhodesian Jews favored the proposals for two reasons: First, they genuinely felt the terms of the proposed settlement represented an attempt to improve the situation of Rhodesia's Black population.

Secondly, since most Rhodesian Jews are engaged in industry and commerce, they would have welcomed the easing of the economic situation which would have resulted from acceptance of the settlement terms.

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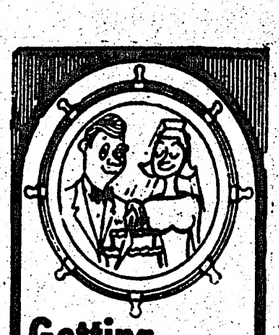

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The Canadian Jewish news

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1972
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In accordance with The Municipal and Assessment Acts and pursuant to City of Toronto By-Laws Nos. 118-72 and 119-72, the Realty Taxes for 1972 have been determined. Allowing for the amount interimly billed, the remaining balance will become due as follows:

ALL WARDS:	Fourth Instalment	Fifth Instalment	Sixth Instalment
	June 28	August 30	October 12

Realty Tax bills for all wards were mailed on or before June 14.

Ratepayers who do not receive their tax bills by or shortly after the above date should make immediate application at Information Counter, Main Floor, City Hall, in person, by telephoning 367-7115 or by letter addressed to the Tax Collector, City Hall, Toronto.

PAYMENT OF TAXES: Taxes may be paid in the full amount of any instalment at any branch of a chartered bank in the Metropolitan Area on or before the due dates only. (Banks make a small charge for this service.)

Cheques or Money Orders may be made out to the City Treasurer and mailed to the City Hall.

Office Hours: 8:30 a.m. to 4:30 p.m. Monday to Friday.

W. M. CAMPBELL,
City Treasurer.

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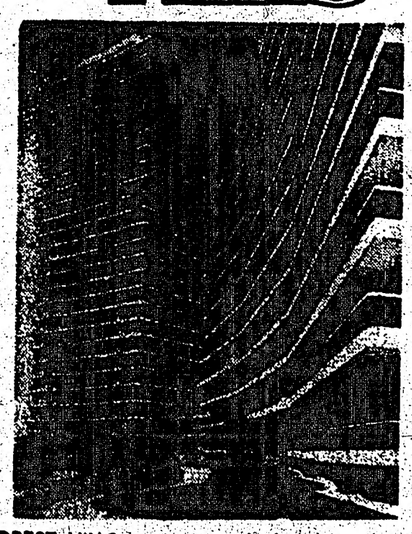

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Community Bulletin Board

A capacity audience filled the Shaar Hashomayim Synagogue auditorium at the 1972 Windsor Negev Dinner on Wednesday, June 7, in an expression of tribute to Morris Tabachnick under the auspices of the Jewish National Fund. Among the Head-table guests were: (left to right) Norman Levitt, Ontario JNF President; Murray Rothberg, National Secretary, JNF of Canada; Morris Tabachnick, Guest of Honor; Hon. Senator Paul Martin, Keynote Speaker; Rabbi Dr. Samuel S. Stollman, Windsor JNF President, who presented the Nachala Citation; Melvin Sorffer, Associate Dinner Chairman; and Eli C. Goldin, Dinner Chairman.

Norman and Blanche Levitt were honored on May 28 at the 1972 Negev Dinner in Hamilton in recognition "of their outstanding contribution in leadership and devoted service over many years on behalf of the numerous causes supporting Israel and their community." Proceeds from the Negev Dinner will be applied by the Jewish National Fund toward the establishment of a major tract of land in the Negev Desert of Israel which will carry the names of the honorees in perpetuity. Shown above are some of the prominent personalities who graced the head table (left to right): Morris S. Paikin, Hamilton JNF President; Honorees Norman and Blanche Levitt; Mrs. Samuel Freedman and Chief Justice Samuel Freedman of Manitoba, who delivered the Keynote Address; Samuel Taylor, Dinner Chairman.

Elie Wiesel delivers his address on the theme of the eternal Jerusalem at the Canadian Friends of the Hebrew University, Toronto Chapter Dinner Meeting. The announcement was made of the establishment of The Elie Wiesel Endowment for Perpetual Student Aid, Institute of Jewish Studies, by a group of his Toronto admirers. Albert Latner, President of the organization flanks Weisel.

To perpetuate the memory of her late husband, a long standing member of B'nai Zion (affiliated with the Z.O.C.), Mrs. Harry Collins of Toronto established an annual "Machon Scholarship Award" which is handled by the Zionist Organization of Canada Charitable Fund Inc. The first Annual Scholarship Award was made to Mr. Larry Greenspan of Niagara Falls, Ont., at the April meeting of the Toronto Zionist Council and Zionist Organization of Canada, Central Region. It will enable Larry a devoted Young Judaean, to spend one year at the Jerusalem Machon - Leadership Institute for Youth from Abroad - The Harry Collins Scholarship Award will be annually presented by Mrs. Collins through the Zionist Organization of Canada Charitable Fund Inc., to a deserving member of Young Judaea (the Youth Movement of the Z.O.C.)

Forthcoming Marriage

The betrothal is announced today of Mrs. Veta Epstein and Mr. Ben Sugarman, both of Toronto. The marriage will take place on Oct. 1, 1972 at the Hyatt Regency Hotel, with the honeymoon in Hawaii. Mr. and Mrs. Sugarman will reside at the Montebello Apts., 21 Mayfair Ave., The Village of Forest Hill.

SPECIAL THANKS

I wish to thank my many friends and sponsors who encouraged me to complete the UJA Walkathon. And special thanks to my "solicitor general" Teddy Sherman, also to Gerry Shefsky, Eddie Cogan and Morrie Wingold.

CHARLES KENT

Nothing to fear in Israel: declares Rabbi Goren

By JERRY GLADMAN

TORONTO -

Toronto families headed for permanent residency in Israel during the coming summer months were given first hand assurance last week that there is "nothing to fear" despite the recent terrorist slaughter at Lod Airport in Tel Aviv.

Rabbi Shlomo Goren, Chief Rabbi of Tel Aviv and former Chief Military Rabbi during the Six Day War, told the Toronto Chapter of Chug Aliyah at Zionist headquarters on Marlee Ave. that the attack - "a horrible crime to mankind" - only served to strengthen the Jewish people.

The meeting had been arranged to bid farewell to 13 families scheduled for departure during June, July and August. The 13 families total almost 40 people. Most have already arranged for jobs and living quarters.

The rebirth of Israel has brought about a revolution in the thinking of all Jews, Rabbi Goren said. "We are not the same people we were. There is now a new pride and dignity in being a Jew for everyone in the world. Israel is known as a state with the ability to defend herself."

After his speech at Bnai Torah, the rabbi spoke personally with some of the families who will be settling in Israel. He presented a bible, a mezzuzah and a maple leaf to Mr. and Mrs. Lionel Orkin, who will be moving to Israel with their four children.

"It will be a privilege to welcome you," he told them.

"I shall call on you personally," quipped Mr. Orkin, a printer.

Mrs. Samuel Applebaum, who, along with her husband are teachers at Associated Hebrew Schools, explained her reasons for leaving a place in which she has lived all her life to move to Israel.

"This is something we've been dreaming about for years. I would have liked to have gone when I was much younger, to have taken part in all the important things that have taken place. But better late than never."

The Applebaums already have a son and a daughter residing in Israel.

"Moshe has been there six years and Sharon three. We were just waiting for our other son, Benjy, to finish Grade 13. He'll go to the Hebrew University in Jerusalem.

"I guess, like for the others, it's a new start, a new lease on life. We're all terribly excited."

She wanted to emphasize that she and her family, like most others, aren't concerned about the danger, despite terrorist activities and frequent flareups.

"We don't even think about the danger. I'm no more worried about it than I was last year when we travelled to Denmark. I suppose it's all part of it and if you've made up your mind to settle in Israel, nothing will stop you."

Col. Yaacov Kaplan, who has served as director for the Israel Aliyah Centre, Ontario Regional Office, said last year there were 1,000 from Canada making the Aliyah - 360 from Toronto - and his office expects about the same this year.

"I think many Jews are becoming increasingly aware of the future of the Jewish people and our country. They want to be part of it."

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Audience members at first Chassidic Song Festival at the St. Lawrence Centre join performers on stage in celebration after the successful concert. (Hoz photo).

Packed hall witnesses Chassidic 'smash hit'

By ALAN MARKS

If you want to enjoy a uniquely Jewish experience, hear familiar nostaglic melodies, where you are welcome to "clap along" with the performers and not required to listen in silence, then attend the second Chassidic Song Festival whenever it may be held.

On Monday evening of last week I attended what was billed as the "First Chassidic Song Festival", presented by Merkas Chabad Lubavitch at Eaton Auditorium, and there is no doubt it was a "smash hit". The hall was packed and several hundred latecomers had to stand in the aisles. But that's another story!

The music was provided by a group of 20 Chassidim from New York - 10 men and 10 boys - all members of Lubavitcher institutions and schools there, under the direction of their enthusiastic and athletic conductor Eli Lipskar (who also doubled as accordianist) and accompanied by a ten-piece ensemble, with guest soloist Chazan Zvi Ben Yisroel, an immigrant of only seven months from Moscow, who was accompanied on the piano with grace and skill by his young and attractive wife.

The choir sang in unison a number of Chassidic songs, some taken from the liturgy but mostly from the general repertoire. The moods and rythyms varied from the gentle love song to the familiar Chassidic dance, and all were performed with a uniform dynamic enthusiasm. Perhaps the highlight of their song group was a rendering of the 71st Psalm - Becha Hashem - set in a lively dance tempo and sung, in the Lubavitch tradition, in honor of the recent 70th birthday of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson.

The guest soloist, we were told, was the first Jewish tenor to sing with the Moscow Philharmonic and had substantial radio and television experience there, and it was a moving moment when he was introduced, and we were asked to think of him that evening as representing all of Russian Jewry.

'A unadorned novel of tragic power'

My Name is Asher Lev
By Chaim Potok
Random House of Canada

By BERNARD BASKIN

As a young boy Asher Lev is driven by a compulsion to draw and paint. Like the prophet Jeremiah there is a fire shut up within his bones that gives him no rest. He possesses a gift, a God-given talent, that cannot be denied. The opposition of his Orthodox parents is of no avail. They consider the life of an artist at best a profitless diversion, and at worst a form of the "sitra achra", the work of the devil in disguise.

The derision and ridicule of his classmates at the Yeshiva, the school of traditional learning, causes him pain but leads to no change in attitude or decrease in artistic activity. Finally, his desperate parents drag the recalcitrant Asher to the Rebbe, the head of the Ladover Chassidic sect to which they belong, for advice and a decision about the future of their son. Surprisingly, the other - worldly but wise leader seems to understand Asher's impelling drive. Indeed, it may serve the cause of heaven. He suggests that the boy apprentice himself to a world renowned artist, a faithful follower of the Rebbe, although an unobservant Jew.

Under the careful tutelage and unremitting drive of Jacob Kahn, Asher ripens from child prodigy to mature painter, his works sought after by collectors and galleries.

Asher's father is a dedicated and selfless worker in the battle to rescue Jews from Soviet oppression in the wake of World War II and to build institutions of Jewish learning in communities throughout ravaged Europe. He is appalled at his son's concern with what he considers the trivial and horrified at his painting of nudes. He is totally estranged from his son, when Asher in the need to depict suffering makes use of the Crucifixion theme and exhibits two such paintings at a well attended exhibition.

Entrapped by his own obsessive need, and torn between the unyielding positions of his father and teacher, Asher is guilt-ridden and irresolute.

Caught in the middle of this unfolding drama is the artist's brilliant and sensitive mother who has seen her brother die in a European mission for the rebbe, and who spends lonely hours waiting for her husband to return from one of his many overseas journeys. It is she whom Asher has painted in an attitude of crucifixion. She attempts unsuccessfully to reconcile obdurate father and stubborn son.

Potok, whose first two novels **The Chosen** and **The Promise** were widely read and discussed, has now written an even more compassionate, insightful and compelling work. He writes out of a deep knowledge of the Jewish tradition, and the Chassidic way of life. With great skill and feeling he depicts the inner conflicts and anxieties of the artist who is at odds with society but must remain true to his craft. At the end there is rejection and separation, but also fulfilment and truth.

Straightforward in style, simple and unadorned in the telling, with believable characters in whom the reader is interested, **My Name is Asher Lev** is a novel of tragic power that opens up doors of awareness and sympathy.

'Touching, little Israel comedy'

By LEWIS LEVENDEL
CJN Assistant Editor

Israeli humorist Ephraim Kishon has produced an endearing movie about a Chaplinesque comic-tragic figure called **The Policeman.**

Kishon also wrote and directed the film about a middle - aged constable in Jaffa desperately trying to preserve his self respect. The movie in Hebrew with English subtitles had its Canadian premiere last weekend at the Willow Theatre. It was sponsored by the Hakoah Social Club.

Shay K. Ophir appears as the bungling cop attempting to remain on the force through a series of futile last gasp efforts. His days are numbered but nobody has the heart to tell him.

The Policeman contains many episodes of the blundering, tender-hearted constable trying to save his job. One of the more hilarious portrays the policeman breaking up a religious demonstration; another shows him arresting the Jaffa underworld chief after mistaking him for an Arab terrorist.

Israel's Shay K. Ophir

Kishon the director, obviously impressed with Kishon the writer, allows some episodes to go on too long, thereby draining them of any humor.

But the movie remains interesting throughout the 69 minutes as a delightful slice of Israeli life. And Ophir winningly portrays the policeman as well-meaning, naive good hearted fellow.

The supporting actors are uniformly excellent, especially Joseph Shiloach as a leader of the flourishing, but not too dangerous Jaffa underworld.

One hopes this touching little comedy will receive additional screenings in Toronto and Canada.

Congress leaders visit Tomeh

MONTREAL -

A four-member delegation discussed the issue of Syrian Jewry with Dr. George Tomeh, permanent representative of the Syrian Arab Republic to the United Nations in New York last Friday.

Members of the delegation include, Clara Balinsky, Sol Kanee, Monroe Abbey, and Alan Rose.

Cantorial meeting presents concerts

TORONTO -

For the first time in its 20 year history, the American Conference of Cantors will be holding its annual convention in Toronto from June 26th to 29th.

In addition to the workshops and musical seminars being held at the Inn on the Park, the convention will present two public concerts.

The first concert, on Tuesday evening, June 27th, at 8:30 p.m., will feature a combined youth choir from the U.S. and Toronto, singing new worship music written especially for young people. Other selections of 19th and 20th century Jewish music will be performed by several of the cantors, together with a professional choir. The concert will take place at Holy Blossom Temple.

On Wednesday evening, June 28th, at the St. Lawrence Centre a group of cantors, accompanied by a chamber orchestra and an even larger professional choir, will present compositions by Jewish composers from Canada and the U.S.A. Tickets are available at the theatre box office, Temple Sinai, and Holy Blossom.

Sheldon Merel, cantor at Holy Blossom and co-chairman of the conference, predicts that it will be an exciting event not only for the cantors, but for the entire community.

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If your normal pickup days are Mondays and Thursdays, place your bundled newspapers out for collection on

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Thursday, July 13
Thursday, Aug. 17
Thursday, Sept. 14
Thursday, Oct. 12
Thursday, Nov. 16
Thursday, Dec. 14

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Friday, June 16
Friday, July 14
Friday, Aug. 18
Friday, Sept. 15
Friday, Oct. 13
Friday, Nov. 17
Friday, Dec. 15

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H.F. Atyeo, P. Eng. Commissioner of Streets
William Dennison Mayor

Please keep this list of dates handy for future reference.

ANNOUNCEMENT

The Executive of the Beth Torah Synagogue is pleased to announce that the following officers were appointed:

President: Sam Grossman
1st Vice President: Morris Fishman
2nd Vice President: Morris Freedman
3rd Vice President: John Kirk
Treasurer: Jack Rothman
Secretary: Ed Leibovitz
Parnes: Morris Turk
Gabbi: Morris Herling

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—Vincent Canby, New York Times

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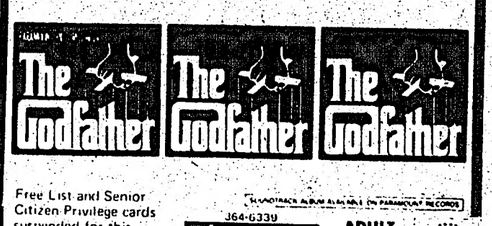

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Mac Millan Theatre
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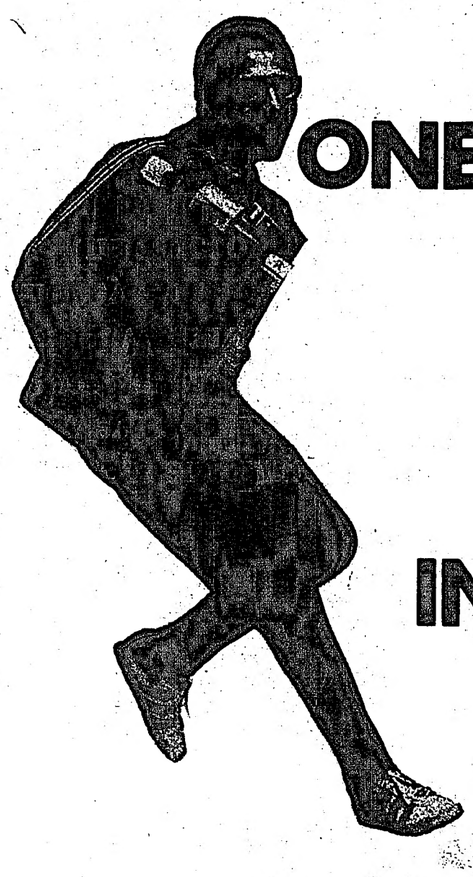

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